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The Christian Sun

J. O. Atkinson, Editor. Price, $1.50 a Year.

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THE WAY OF LIGHT.

"He knoweth the way that I take," said the sorely afflicted Job; "when he hath tried me, I shall come forth as gold." In all the mystery and agony of his troubles, he was sure of God's interest in him. He was not living in a world of chance. He was not the plaything of circumstances. He could not come to the throne of the Almighty, he could not behold Him; but he had kept His way, he had not gone back from His commandment, he had esteemed the words of His mouth more than his necessary food, and he could trust in His righteousness and love. He was sure of his own soul, and that helped him to be sure of God. Because he had kept God's way and not turned aside from it, he could trust in God, although the Almighty had troubled him. He could not understand, but he could trust. He that lives the life of the Spirit, who is faithful to his best vision, is not thereby saved from mysteries which he cannot fathom, or from storms of trouble which seem to break his heart; but he is not likely to abandon himself to the darkness of infidelity. Like Job he will say: "Though he slay me, yet will I trust in him."

In the life and words of Christ we have a clearer revelation of the heart of God than Job enjoyed; but Jesus Himself emphasized the need of the loyalty of the heart to the divine will: "If any man willeth to do his will, he shall know of the teaching, whether it be of God." The teaching here referred to is His own. He that willeth to keep the law of duty, will find it easy to believe the law of love. The law of obedience is the way of light—not only light enough to find the way, but also light enough for comfort and courage. "We glory in tribulation, knowing that tribulation worketh patience; and patience, experience; and experience, hope."—Northwestern Christian Advocate.

EDITORIAL.

THE LIGHT OF THE WORLD.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. Jno. 8:12 (Golden text for Sunday, November 3.)

Jesus is the light of the world. But you will have a hard time proving to the world that He is its true light. He tried again and again to prove it while here amongst men, but they would not believe Him. This it was that broke His heart. He knew He had the true remedy for *the world's ailments, but He could not in*duce men to take His remedy. His prophets and priests and preachers have been trying ever since to prove the same thing to the world, but the world will not be convinced.

There are thousands who believe that the light of the world is the liquor barrel. So they prefer this to Christ. It matters not to them that millions who have held this view and practiced it have gone down to want and wreck and ruin. They argue that they themselves will not go that way; but they are going, all the same, even while they argue.

There are other thousands who believe that the light of the world is wealth, the glitter and glare of gems and gold. It matters not that millions who have held this view have been sacrificed to Mammon and have gone to judgment penniless, powerless, and pitiful, they are taking chances, and are storing up their world's goods. They forget that the only wealth a man has when he gets to heaven is that which he has given, or that which he has done for others.

There are still other thousands who believe that learning, knowledge, worldly wisdom is the true light, and proudly they pursue that light. They forget that "whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge it shall be done away." These are not true lights that abide. They are not permanent. Christ was speaking of a light whose lustre shall never grow dim, whose brilliancy shall never fail, whose illumination shall never cease.

How hard, how very, very hard it is to persuade men that He is the true light, that lighteth every man that cometh into the world.

In the lesson of today are three kinds of blindness, moral blindness, spiritual blindness, and physical blindness. Christ can heal all three. The Pharisees suffer from the first, the disciples from the second, the nameless man at Bethsaida from the third. The Pharisees were not sincere, had ulterior motives, were dishonest in their quest of Christ. They were morally blind. They were out against Christ, or against any other power that made for charity, virtue, integrity and truth. They did not want to know the truth. They were satisfied with themselves and their condition and did not want to be disturbed. These are the hardest folks on earth to reach and help and save—the folks who are satisfied, who are blind normally, who are immoral and want to stay so. Christ would help them but they will not let Him—they don't want Him There are millions today who are morally blind and mean to stay so.

The disciples were different. Their question grieved Christ, but He taught them. They were in earnest. They were sincere. They were spiritually blind, but they wanted light. Their mind was absorbed in material things, but they would really love to know that better world; because acquainted with spiritual truths. So Christ taught them. He asked them questions and they answered Him frankly and freely. They wanted light. For such now and evermore, Christ is the light of the world.

The poor man at Bethsaida was physically blind. There were those who were interested in him and sought to get comfort and release for him. Whenever one's neighbors become interested in one that one will get comfort, help, hope and light. The blind man could not help himself, but others helped him and he was made to see. Christ did not care for physical healings to be made known. He always made less of this than He did any other manifestation of his divine power. Christ was never as moved and concerned about healing the body as He was about healing the heart and soul. His was chiefly a moral and a spiritual mission in the world. He is the light.

CHRISTIAN EDUCATION.

Many have not known, have not cared to know, what is meant by Christian education. Education is education, and how can there be a distinction? Is algebra Christian? Is chemistry Christian? Is physiology Christian? If not, how can there be Christian, and non-Christian education?

In divorcing Church and State we have, to a measure, divorced education from Christianity. And the two cannot in this world be divorced. When you divorce education from Christianity you do violence to both.

No, there is not a Christian mathematics. But it makes all the difference in this world as to whether your son or daughter is taught mathematics by a Christian teacher. No person other than parents, touch the life so vitally, and influences is so markedly as the teacher. If the teacher is unconcerned about Christianity, indifferent to it, not directed by it in his daily walk and work, his influence on the mind and life of his pupil cannot be what it ought to be. No, there is not a Christian chemistry. But it makes a great deal of difference in this world as to whether chemistry is taught you by a moral or an immoral man; a religious or an irreligious teacher; a Christian or a non-Christian instructor. For be it known now and ever more that every teacher teaches himself to his pupil as well as his subject; imparts his character as as well as his knowledge; imbues his own ideas as well as those from the text book. A pupil learns his teacher even better than he learns the things taught, and often his knowledge of the teacher has far more to do with moulding his character than what he learns in the books.

Pupils are not in school to learn mathematics and chemistry or physics and literature *only*. They are there to learn how to think, learn how to deal with this world and with that to come, learn how to develop character and be men and women rounded out and perfected in all their nature and make up. And you can no more make a well rounded student by pumping mathematics into him six days in the week and religion on Sunday than you can keep a body healthy by cramming food into it six days in the week, and drink on the seventh.

"Give us this day our daily bread," we are taught to pray. Some educators seem to think the preacher can supply the bread on the Sabbath while they are left to supply—poison if they like, all the other days of the week. It will not work in this world.

Education is forming the right kind of character. And there is no right kind of character with Christ left out.

"A GREAT REVELATION."

When a man comes to his last hour, and is rational, he is not apt to talk foolishness and nonsense. The largeness and solemnity of eternity beat in upon him. He faces fact. I myself talked once to a man who, an hour before his going, was perfectly rational, or seemed to be, and was fully aware that he was going. I was discussing thoughts and theo-

ries about eternity, immortality, and such. "Theories don't count any longer," said the man, "I am facing fact now."

In such a mood United States Senator Heyburn from Idaho passed away at Washington the other day. A half hour before going he called his brother to his bed-side and is reported to have said:

"Ellwood, I have had a great revelation. I understand it all now. The man who stands up and tells you and me that the things we believe concerning the present and future life are not true is a fool. My father and yours, Ellwood, took us by the hand and taught us these things. Standing on the threshold of eternity, he taught us concerning the life that now is and that which is to come, and we shall not be deceived. There can be no mistake. When a man stands up and addresses his God, he knows what he is talking about."

It boots it nothing that the New York Evening Post speaks of Senator Heyburn "as a man hopelessly out of touch with present day thought and present day movements," and as a man who "cherished the traditions of other times."

Present day thought, and present day movements, may be very important, but they are not all. There are things which were dear to human heart in ages past which are not only dear yet, but exceedingly wholesome and helpful. The ten commandments: the Lord's prayer; the Beatitudes; salvation through the blood of Jesus Christ may not be in touch with present day thought and modern movements. But they have brought the human race a long way, they have stood men in good stead, they have redeemed and they have saved many millions of souls. And we are not yet ready, please God, to abandon them because they happen to be ancient and old timey.

EDITORIAL COMMENT.

Unhonored Heroes.

There are many real heroes in this world that we never hear much about. They live out their lives quietly and heroically, and then go out. They often do more good, however, than they think they do, and their lives abide to cheer the world and help it up after they are gone. Here is a story of simple eloquence taken from an editorial in the New York Evening Telegram, and it needs no comment:

"Billy" Rugh was a newsboy. True, he was forty-one years old, but anyone who sells papers on the streets anywhere is a newsboy, no matter how many birthdays may have passed. Years ago Rugh struck Gary, Ind., a crippled tramp with a withered leg, but settled down and commenced selling papers, after getting a start by being trusted with his first bundle.

"Billy" Rugh had it in him to do things. He made a success and earned the respect of the community. Then came his chance for heroism. A young woman was horribly burned in a motorcycle accident, and an unusually large operation, involving skin grafting, was necessary. The newsboy had never seen the victim, but he volunteered, and the leg that was of no use to him was amputated and the skin of it utilized.

Two days after the young woman was sufficiently recovered to be removed from the hospital "Billy" Rugh died, his last words being, "I guess I'm some good after all."

The world, no doubt, is filled with "Billy" Rughs, but alas! for us, they have no press agents.

Fighting Turkey.

At any rate the Greeks and Servians and immigrants here from the Balkan States are hurrying home to engage the unspeakable Turk in deadly combat. We have an idea that they will this time make the Ottoman empire take notice to some extent of the rights of others. If the Balkans at home are as patriotic and determined as many are in this country, they will at least be heard from on the battle field. At a mass meeting of Servians and Montenegrins held in New York the other day $16,000 was raised to aid their brethren at home. Here was the manner of one gift, and those of us who love the church, and its mission interests, may learn a lesson from its example. A Servian in heavy coat, stout boots, and simple attire approached the platform and said:

"I am MILAN YOVANOWICH. I have been in this country seven years and now I come from my farm in Montana to help the cause of my country all I can. I have a good wife who has borne me four sons, and I cannot leave them; else I would go to Servia and lay down my life.

"But, here I have worked hard and saved $7,000. I bring with me $5,000, which I give to the cause."

With this he passed a canvas bag containing rolls of bills to the chairman, and the next moment he was caught in the arms of his cheering countrymen and carried about the room.

Papers and Baseball.

Does what we read influence our language, our talk, our style? If so we are bent on getting hold of a brogue that is quite unintelligible to say the least. If our reading comes to be a part of our thought and speech then we agree with the Youth's Companion in saying that the great dailies should hire a reporter for their baseball columns who can write English. This for the reason that no report finds more devotees and no topic more readers than baseball. Quoting from The Companion:

"Here is the opening sentence of a two-column report of a recent game: "Joe Wood, he of the smoke, master weaver of the stuff that pennants are made of, drove his swift shuttle slings through the warp of his budding record again yesterday, and added a great victory over Walter Johnson to the general design," and so on. "The last slip-up looming in lethal dreadfulness before him." "The defenses shared the center of the spotlight only at spasmodic intervals." This, of course, is only an ignorant man's attempt at fine or impressive writing; but the rest of the two columns is made up of slang that would make Noah Webster turn in his grave. What is likely to be the effect of this mental slop on the speech of the millions of boys who feed on it?

A Noble Motto.

Recently the Emperor of Japan died and another has come to the throne. It is the custom of each reigning monarch in the "Sunshine Kingdom," to choose a motto, and make his reign, as far as he may conform thereto. The motto of the late emperor was "Enlightenment." Under that reign more was done for education in Japan than under any other reign in centuries. We are pleased to note that the present Emperor has chosen for his motto "Righteousness." That is noble and hopeful. Let us hope that his ambition will be realized to an even greater extent than was that of the late Emperor. "Righteousness" is a noble motto for any man, be he emperor or citizen, prince or pauper.

NOTICE!

The Educational Committee of the Eastern N. C. Christian Conference will meet in its annual session Wednesday evening November 6th, 1912 at 7:30 in the neighborhood of Pleasant Union church, Harnett Co., at the home to which the Committee is assigned. Any candidate desiring examination for license or ordination will please come before the Committee at that time as this will be the only meeting of the Committee during Conference.

C. E. Newman, Chairman.

October 21, 1912.

MAGGIE'S GIFT.

By Gertrude M. Jones.

The minister's eyes swept with intense searching the apathetic face of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men andwomen knew scarcely anything of God and of the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him

"God help me," his lips murmured, mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure which was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying, brokenly, "I ain't got notin' ter give; I want the people in the mountains to hear'bout my Saviour. O Lord, I ain't got nothin' ter—

What was it that made the child catch her breath as though a cold hand had taken hold of her heart?

"Yes you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was given ter you, an' is worth a lot of shinin' dollars. You kin give up your best frein' what helps you ter git into the park where the birds sing, an' takes you ter preachin' an' makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes. yes, I will. He give up more'n that for me."

Blindly she extended the polished crutch and placed it in the hands of the deacon who was taking up the scanty collection. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch to the front of the church, and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last: "little crippled Maggie's crutch—all that she has to make life comfortable? She has given it to the Lord, and you—" There was a moment of silence. The people flushed, and moved restlessly in their cushioned pews.

"Does any one want to contribute to the mission cause that amount of money this crutch would bring, and give it back to the child, who is helpless without it? the minister asked gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

"Ay you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion.

Little Maggie, absorbed in the magnitude of her offering and the love which prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would get to her humble home, or of the days when she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind faith of Abraham. She understood no better when a woman's arm drew her into close embrace, and soft lips whispered into her ears:

"Maggie, dear, your crutch has made $600 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like the flash of light there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then, smiling through her tears at the kind face and reverential eyes, she hobbled out of the sanctuary.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven,and pour you out a blessing, that there shall not be room enough to receive it.—Mat. 3:10.

DOES RELIGION INTERFERE WITH BUSINESS?

It does if business is in its way. Religion interfered with the boot or shoe business when it took Moody, ran him through an apprenticeship in the mission school of Chicago, and brought him out the greatest Christian evangelist of modern times. Religion interfered with the legal profession and the military vocation when it had hold of Frederick W. Robertson and transformed him into a Christian minister whose sermons have been read wherever the English language is known. Religion interfered with the weaving business when it removed David Livingston from his loom in Glasgo, put him through a course of medicine, instructed him in a theology, and sent him to the Dark Continent of Africa. Religion interfered with the business of school teaching when it took Charles Haddon Spurgeon from the desk of a master, put him through the experience of a cottage evangelist, and then brought him to London to stir the population of the British metropolis as no other man had done in his century, and to send the stream of influence throughout the whole earth. Religion interfered with the tinker's trade when it took John Bunyan, passed him through Bedford jail, and made of him the best writer of religious prose in English literature Religion interfered with the medical profession when it called Matthew Stimson to professor's chair in Christian college, led him along the heights of ministerial success, lifted him to the office of a Bishop in the Church, and made him one of the most eloquent pulpit orators of any age. In this way at least religion is constantly interfering with commercial affairs and doubtless would show its hand more frequently if a larger number of men responded to its appeals. The probability is that some young men will read these lines who ought to depart from the counter of the exchange or the office and ascend the platform or the pulpit to teach or to preach the claims of religion. There are doubtless many youths, of both sexs, who are neglecting the gift that is within then for the sake of the temporal satisfactions of a worldly career. Such a course is fraught with evil and is certain to bring disaster. When God calls the soul to any task, however difficult or preposterous it may appear, the only response which can justify itself at the court of last resort is: "Here am I, send me," business or no business.—N. Y. Advocate.

A GOOD WORD FOR THE PREACHER.

Criticism of the minister is rife everywhere. The position of the preacher in the community has very greatly changed. The dignity ascribed to his office has been much modified. Some of the strictures pronounced upon him are intelligent, but others are ignorant and absurd. To say that a portion of the criticism is justified is only to acknowledge that the preacher is a human being, a fact which is sometimes overlooked. A considerate word from the secular press on behalf of the ministers is like a bright star piercing a murky night. We reproduce from the New York Evening Sun an expression of confidence in the preaching profession, which ought to be received by our ministerial readers with much satisfaction:

The preacher is a shining mark for easy criticism. It is his profession to lead in spiritual things, and thus he is compelled to attemp the difficult role of making of his life an example before men. He is watched on every hand; his most private

action take on an increaseed significance simply because they are his actions; he carries on his life publicly, as it were; and he is certain that every word or move will be criticised by some member of his congregation as too worldy and by others as too far removed from the conflict of daily existence. All this tends to create a self-consciousness which too often excludes the preacher from natural and normal intercourse with the humanity to which he is supposed to minister; his is, in fact, on all grounds, perhaps the most difficult position in the world. A vast number of preachers are very poorly paid, into the bargain. And if one of them errs, the pack is instantly in full cry at his heels. But what a gallant army they are—the priests and preachers of all denominations—fighting, strugglining, falling, rising again, but pressing on in spite of all difficulties. Whether they stick to it and play the game to the end,or leave the whole difficult business in a fit of rebellion, our sympathies are sill with them; and in this carping and critical and altogether bumptious age they do not, as a rule, get the appreciation which they deserve. We take what they give us, we laymen, and are heartened and encouraged by them more often and more truly than we confess—and then, as is the way of the world, we quite neglect to thank them."

No self-respecting preacher wants pity. He scorns all proffers of sentimental laudation. But intelligent appreciation heartens him. That much, at least, he deserves.—N. Y. Advocate.

BUSINESS OF THE CHURCH.

For the next few weeks the Secretaries of the various churches will be called upon to make the report of their church to the Conference. Is this an important duty? Surely it is, and should nave the consideration and careful attention of each Secretary.

In our short experience we have heard it mentioned that church secretaries as a rule are careless and indifferent about sending a report in the best manner; we mean by this, giving the exact count of membership, and not estimate; filling the blanks properly and in such a manner that the Conference Secretary will understand it, and above all else so that the Publishing Agent can have it printed without any doubts and without the labor of re-writing it. Brother church Secretary, it is *your duty* to see that the report of your church is made out in a business like way, and if you cannot do it, give some other person your place.

Only last year this writer had the experience of writing a report of a certain church after it had been called for on the Conference floor. How did I do it? The delegate told me what to write and I did it; but of course he guessed at several items and duplicated last year's records for the others. The church is too great an institution to have its affairs handled in a loose, careless, and indifferent manner. Incorrectness is a form of dishonesty when done through lack of pride and painstaking. Let us handle the Lord's work as we would the accounts of a bank, a store, or any other business, for surely it is due it.

C. B. Riddle.

NORFOLK LETTER.

Whenever Christianity is permitted to degenerate into a mere cult its day of power is over.

The Christian religion is infinitely more than a cult, or system of belief to be devoutly studied. Its source of influence over man, and that which differentiates it from all other great religions, such as Buddhism, Shintoism, Confucianism and others, is found, not in the excellence and subtleness of its philosophy but in the energy and power of the Holy Ghost, exerted upon the heart and soul of the individual, imparting to him a newness of life which no mere system of belief in itself could ever extend. After all, the power of our Gospel is not in faith, even, though that is the basis of its appropriation, but its power is in a Person, without the recognition and perception of whom the letter of not only the Law, but also of the Gospel becomes impotent and sterile.

"That we might know Him, whom to know aright is Life eternal;" to this end was all written that is written. Not even were the Scriptures themselves given us that they might be worshiped, nor to form the basis of an idle, theological dilettanteism by which "the traditions of the elders" are set above the Spirit of life. The disciples did not gather in the upper room in Jerusalem for the purpose of passing an approved examination in exegesis but to wait for the "Power from on High."

Spiritual laws are not mental laws and for this reason it remains impossible to reduce a body of spiritual truth, or truth having a spiritual application to the rigid exactitude of mathematical statement, susceptible of unerring demonstration. Mathematical science is for mental perception, and not for the Spirit, whose needs and demands belong in a realm peculiar to themselves.

For this reasan "systematic theology" becomes as farce, largely, so far as power to impart Life is concerned, although it may be admirable, so far as standing as a monument of man's sophistry and ingenuity is concerned. Nevertheless, as with the Jews in Christ's day, so also in our own, religion is fast assuming the form of a cult throughout the land a cult high in favor with the Doctors, a cult which it is quite the fashionable and correct thing to espouse, a cult which it is highly desirable to know about, if one would rank as thoroughly educated and a cult in worship of which many costly and extravagant temples are being erected. In the meantime, how much are men learning of Him, whose mission it is "to baptize with the Holy Ghost and with Fire?"

Henry Spencer Booth.

THE MEN WILL NOT TILL THE WOMEN DO.

"We will never be able to hurl back the mighty tide of masculine profligacy until the women of America get enough sense to change their fashion plate!"

That statement is credited by "The Biblical Recorder" to Dr. H. H. Hulton, pastor of the First Baptist church, Charlotte, N. C. We suspect that he is not so far wrong. It seems a bit severe, as it appears in cold type, but if you will go to church on Sunday and examine the fashions, you will not—hear much of the sermon, and so you had better not do that. It is a fact, however, that the extravagances of both men and women are a shame to the Church of Christ, for so many of the fashionable are leaders in the churches. Think of a man wearing a $1,000 diamond in his shirt front, and when the offering for foreign missions is taken, he gives one poor little lonely dollar. And his wife, though a member of the church, does about the same. She wears a hat which mayle cost fifty dollars, and when the basket passes her she puts in a nickel to send the gospel to the lands of darkness. We think one is about as much in earnest as the other, and one is as sinful as the other.

It does seem a reasonable thing that people of means who profess faith in Christ and claim to be living for Him should be more reasonable in their expenditures, especially when it is a matter of mere luxury, and in no sense a necessity. God pity us in our foolish wastefulness, and give us more sense and more grace, that we may behave ourselves as becomes men and women who have been redeemed by the precious blood of Christ from corruptible things—and may we lay up in heaven a better treasure than fine clothes and extravagances which are not seemly to Christians.—Herald of Gospel Liberty.

NOTES AND PERSONALS.

—Three hundred and two students at Elon College so far this session.

—Rev. J. W. Wellons is visiting his old home church—Barrett's—and neighborhood this week. He was in the best of health when he left for his two weeks' trip last week.

—The Conferences are on in full swing now, which means that the editor of this paper has to swing also—and be much away from his desk and correspondence for four weeks.

—Rev. Warren H. Denison, D. D., Norfolk, Va., who has been away for two weeks or more attending the Mission Board meeting at Dayton and lecturing at the Christian Biblical Institute has returned and filled his pulpit last Sunday. Dr. Denison is to write some for The Sun after Conference this week.

—The optimism of the politician before election is something beautiful to behold. You can tell how any man in this State is going to vote by simply asking him who is going to be elected. The man he predicts will be elected is the man you may be sure, he is going to vote for. When we ourselves are going a certain way, and want others to go the self same way it certainly is easy to believe that the majority is with us.

—We are inreceipt of the minutes, in very neat pamphlet form, of the first session of the Delmarvia and Pennsylvania Christian Conference held in the People's church, Dover, Del., June 1-3, 1912. This is the newest of our Conferences we believe and makes an exceedingly hopeful showing in its initial session. Rev. M. W. Butler is the president of the Conference, Wesley Webb, Vice-President, Howard E. Lynch, Secretary. We wish the new conference that degree of growth, development and prosperity that its consecrated energy and Christian fellowship deserves. We have an idea that this Conference will be heard from in no uncertain terms in the future.

—Dr. J. J. Summerbell of Dayton, Ohio, is coming to Elon College to begin a series of lectures on "Campbellism" on December 4th. Dr. Summerbell, President Harper and others interested, are exceedingly anxions to have as many ministers present as possible to hear these lectures. They are not only for ministerial students, but for ministers and the public generally, and those who avail themselves of the privilege of hearing them may count themselves fortunate indeed. We hope that many of our ministers will come to take in these lectures. We understand that it is practically the same course given at some other colleges and that they have won high distinction and proven of inestimable benefit to the ministers who have heard them. Dr. Summerbell has a message.

CONFERENCE CALENDAR 1912.

..Eastern N. C. at Pleasant Union, Harnett Co. Thursday Nov. 7 at 10 a. m., Rev. Herbert Scholz President, Rev. W. C. Wicker, Secretary, Elon College, N. C.

Western N. C. at Pleasant Grove, Randolph Co. Tuesday Nov. 12 at 10:30 a. m., Rev. L. I. Cox, President, Rev. J. W. Patton, Secretary, Elon College, N. C.

N. C. and Va. at Greensboro, N. C. Tuesday November 19 at 2 p. m., Rev. J. W. Holt, President, Prof. W. P. Lawrence, Secretary, Elon College, N. C.

SUFFOLK LETTER.

The Missionary Society of the Suffolk Christian church, of which Col. J. E. West is President, held a public meeting in the church Monday night, October 21st.

Col. West announced that he had two objects in holding public meetings which he proposes to do four times a year. 1. To awaken and cultivate an interest in missions in the congregation. 2. To develop the talent of the church in speaking on mission topics. There was a pretty good congregation and the program included music and addresses. "Onward, Christian Soldiers" was sung by the congregation, the pastor offered prayer.

Col. West then introduced Mr. Hugh L. Holland, a young attorney and the son of the late Wm S. Holland of Windsor. Mr. Holland delivered a chaste and thoughtful address on "The Third National Crisis."

Mrs. Lizzie Carr Brinkley sang very effectively "Forever With the Lord." I heard a great evangelist say once that Mrs. Brinkley had the finest devotional voice he had ever heard.

Attorney S. E. Everett was then introduced and made a characteristic speech on "Missions." He made some happy hits, some real home thrusts to church members, and illustrated the meaning of church organization by legal corporations. The spice in his address touched the funny bone of the audience and genuine enjoyment was apparent.

The Male Quartette of the church, Geo. Spivey, R. J. Brinkley, J. C. Felton, W. L. Cooper, sang "The Lost Landmark" splendidly.

Dr. J. E. Rawles delivered the final message in a fine address on "The Missionary the only Hope of Heathendom." His message was carefully prepared and made a good impression, being delivered in real earnest and good spirit.

One of the most difficult undertakings has been to arouse enthusiastic interest in missions in this congregation, and Col. West has fallen upon this method to kindle the missionary fire in our hearts, and to interest young men in the study of missions and the delivery of messages on this great subject and thereby develop the speaking talent in our congregation on religious themes. He says we have the talent, and these addresses prove his claim.

I think the most stupendous undertaking of the church is to teach the members the real meaning and importance of missions, and to secure a wise and permanent interest in this great enterprise and a liberal support of its claims upon those who call themselves by the name of Christ. It is too often regarded as a gratuity, a sort of custom that we must do *something.* It is a divine command, a human necessity, and a perpetual obligation. The trees that give their golden garments to the earth this fall will grow upon them in the months to follow. The trees give their dead leaves and get their life and spring foliage back in return. The church needs the result of missions as much as the heathen. It blesses him that gives and him that receives. Missionaries have made Geographies, created languages, inaugurated civilizations, enlightened the benighted, transformed tribes and nations, and put a new song into humanity.

W. W. Staley.

ELON COLLEGE LETTER.

"In our schools and Colleges we are teaching very well the laws of things and their forces—that is, natural science; and we are teaching very well the laws of men and their ways—that is, sociology and the humanities; but in our public school system we are doing absolutely nothing systematically, formally, regularly, to train the affections and the will into an earnest obedience and loving desire to live in harmony with those laws." So spake the venerable Lyman Abbott in his address to the graduating class of Clark College, June 18, 1912. And in the same address later on we find this challenge to the young men of the next generation of leadership: "We (of the nineteenth century) have opened wide the doors of the schoolroom and given intellectual instruction to a great ignorant population; you (of the twentieth century) have to learn how to supplement that intellectual education with moral training."

This writer is glad to have such weighty confirmation of the conclusion he had long since arrived at and trusts that Dr. Abbott's indictment of our public school system will cause thoughtful men to de-

sire plans for moral instruction in our public schools. A program of action must be outlined by the Christian forces of the land, or the public schools will become a deadly foe to the moral life.

Such a program of action should include as its militant note the impossibility of the attempted separation of education and religion. Religion is not a separate departments of life, it is an every day affair and is intimately and inseparably related to all life. It is impossible to teach any branch of learning so as to deprive it of religious bias, bias for or against the Christian faith. It is religion or irreligion in our public schools. It is now fast gravitating toward irreligion. Shall it continue that way? God forbid.

The program should also include an ideal of the Junior Order—the open Bible in every public school. It is a well known fact that the Bible is excluded from the public schools of eighteen States. It must be reinstated and favorable comment thereon permitted. The majority should rule, not the minority, and especially when the majority stand for the public good. Behold the shrewdness of our Catholic fellow-countrymen! They have the Bible excluded fom the public schools, and then patronize their parochial schools. We protestants must have our own schools, moralize the public schools, or leave the founts of the religious life of our children poisoned.

A third article in the program should be determination to permit only Christian teachers in the public schools. The personality of the teacher is a vital, often the determining, factor in the character of the pupil. Recognition of this solemn truth on the part of the nation's religious forces is pitiably needed in this crisis.

W. A. Harper.

ELON COLLEGE NOTES.

This scribe enjoyed the fat of the lamb last week while in attendance on the session of the Alabama Conference, Wadley, Alabama. It was a great Conference and many signs of progress were evident. The ten per cent. of the Home Mission money to be set aside as a loan fund as ordered by the recent session of the Southern Christian Convention was appropriated and established for the future. The attendance was large, the spirit fine, the speeches excellent and numerous. Rev. L. I Cox represented The Sun and preached to great acceptance. Of course G. D. Hunt was president and dispatched business with masterly hand and rare discrimination. It was a pleasure to meet in fellowship again with these loyal, devout, progressive brethren. My only regret was that a conflict of time between the Georgia and Alabama Conference and the Eastern Virginia prevented attendance on the former also this year.

To say that Dr. Atkinson's sermon Sunday was masterly, eloquent, thrilling, inspiring does not do justice to it. The theme was Things that Abide and in developing the subject occasion was taken to set forth some of the deplorable tendencies of the time. The Elon College Weekly will publish it and will do well in so doing.

Miss Lois Baird Davidson, Ph. B., '12, is a pleasant visitor to Alma Mater. Miss Davidson received her diploma in piano here last June and will enter the New England Conservatory shortly for a year's graduate work, expecting to become a teacher of music thereafter. She has fine talent.

Hallowe'en will be duly celebrated this year by a play in the College Auditorium on Thursday night of this week. Miss Long's large Art class of twenty-one pupils will give the play.

Rev. Jas. L. Foster has purchased the Winbourne property here and will erect on it two modern residences, equipped with all conveniencies for rent. There is sore need of such buildings here and we trust that others of our friends will follow Brother Foster's good example.

Mr. and Mrs. H. A. Wilson, Mebane, N. C., spent Sunday here with their son and daughter who are students in the College. Mr. F. A. Glass, Bodham, S. C., whose daughter is a student here, was also visitor here Saturday. Brother Glauss is a member of our Cypress Chapel, Va. church. Likewise did Mrs. W. H. Griffin, Spring Hope, N. C. visit her son here this week. The College is always glad to welcome its patrons.

The following students of former days visited Alma Mater this week: Miss Sadie Fonville, Class of 1911; R. L. Walker, class of 1911; J. A. Dickey, Jr., class of 1912; Miss Sudie McCanley, now teaching in Gibsonville, but who will next year return to enter the Junior Class.

Letters from Prof. E. L. Doughtry, Lake Park, Ga., Prof. W. L. Anderson, Summerfield, N. C., Prof. J. A. Fogleman, South of Wilson, Va., Prof. J. S. Truitt, Madison, N. C., and Prof. J. S. Fleming, Saundersville, Ga., all of the class of 1912 and all being principals or superintendents of High Schools, report most excellent progress and exceeding joy in their work. These and the others like them who have gone out from the College are the torch bearers of Elon's greatness. We rejoice with their every success, and expect to be kept in joyful state of mind by reason of the achievements of our loyal Alumni!

Dr. Atkinson attends the Eastern Virginia Conference this week at Sunbury, N. C. So does the writer.

The Shakespeare Club met on last Saturday with Mrs. W. L. Smith. The week before the Book Club were guests of Mrs. J. U. Newman. Mrs. Foster presented an excellent paper and original poem on Grecian Life and Mrs. Newman served delicious, tempting viands. The ladies did the rest. These organizations are composed of the literary ladies of our town and hold sessions on alternate Saturday afternoons.

Prof. W. A. Spiker, Mebane, N. C., was guest of Prof. R. A. Campbell Sunday.

Prof. R. S. Doak, Athletic Director, represented Elon in the State Athletic Conference at Durham on Saturday.

Dr. P. H. Fleming, High Point, N. C., Secretary of the Board of Trustees, was a pleasant caller Friday. He reports progress in his work and is much gratified.

W. A. H.

—The Mexican revolution which threatened for a season has collapsed and Gen. Felix Diaz, its leader, with three confederates, has been sentenced to death. Gen. Diaz is nephew to ex-President Diaz of Mexico, now living in voluntary exile.

—Gen. James H. Barry, appointed to the task by President Taft, to see that the graves of all Southern soldiers who died in northern prisons during the Civil War and were buried near the prisons, were marked, has completed his work and resigned. He reports that every such Confederate grave is now marked with a stone, a tablet or a monument.

—There are 48 more electors to be chosen this year than in 1908 and so it will take 266 electoral votes to elect a President. The largest increase has been in New York which now has 45 votes as against 39 four years ago. The increase in Pennsylvania has been from 34 to 38. There are as many electors as there are members in both Houses of Congress.

—Wesley Edwards and Sidna Allen, the last of the outlaws who on March 14 shot up Carroll county court at Hillsville, Va., killing three court officers and a by-stander, are on trial at Wytheville, Va., this week. Wrath is quick and madness is danger; but justice comes along quietly, but inevitably, and does its work. The court which tries these outlaws will not be spectacular and universally read about in the papers; but the wheels of justice will roll noiselessly on and offenders pay the penalty of crime.

Sunday Schools and Christian Endeavor.

This depatrment under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor.

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

ABOUT THE CLASS ROLL.

One of the greatest difficulties any school meets is in keeping the class roll properly thinned out and the names of delinquents off the active roll.

The plan used in Sunday school presided over by the writer is this: We keep a permanent roll of our Sunday school and on this is listed the name of the individual as soon as he joins the school. His name never goes off the roll. Then at the beginning of a quarter a new roll is started on the class book. No names goes on this active list until he has attended during that quarter. We find this a reasonable satisfactory plan.

Reading a Sunday school magazine recently I find this suggestion, which is probably still better: When one has been absent for four consecutive Sundays without any excuse being rendered his name is taken from the active roll and he is marked an associate member; when he returns for two Sundays in succession his name is again restored to the active roll. The knowledge that his name is still on the roll has a very good effect, and is probably better than letting it go off at the beginning of the quarter.

THANKSGIVING EXERCISES.

Every Sunday school should have Thanksgiving day exercises. It is true this comes about the time you are planning for the Christmas entertainment, but the Thanksgiving exercises may be given by the juniors and intermediates and let the beginners and primary pupils give the Christmas exercises. The collection, of course, should go to our orphanage. It is well to have a short address giving the history of our orphanage and let some one who has visited it tell the school of the great work it is doing.

BEGINNERS HOME DEPARTMENT.

At the Trinity Sunday-school there is a Beginners' Home Department, patterned somewhat after the regular Home Department, but not actually connected with it. It originated in this way: The Cradle Roll includes the babies to four years old, and then they must graduate in the Beginners' Department. But it was found that at this time many of the little ones were entirely lost to the Sunday-school. Some mothers had other young children, some parents were not interested in church and Sunday-school, and for various reasons many of the children did not come to Sunday-school. Then the idea of a Beginners' Home Department was suggested, plans made, and a superintendent appointed. This superintendent calls at the homes of all the children who do not come to Sunday-school after leaving the Cradle Roll. She finds out why they do not come. She helps the mother in sending the little ones to Sunday-school, where that is practicable. Otherwise she enrolls these children in the Beginners' Home Department. The present membership is about thirty. The superintendent has a desk on the platform in the general Sunday-school room; she sends lesson leaflets to the members every Sunday, she calls on them, sends birthday remembrances, and keeps closely informed about them. The children have envelopes, to be marked for learning the Golden Text each Sunday. If their quarterly reports are perfect, their names are printed in the church calendar. Thus the Sunday-school keeps in touch with the children and their homes, and as they grow older most of them come regularly to school.

Notes on C. E. Topics, Nov. 10.

"Temperance progress over the world" Mat. 3:13-18; 4: 1-6. (World's Temperance Sunday.

The World—The world is making slow but study progress towards temperance. Efforts towards the suppression of the whiskey and opium traffic are meeting with some success. The progress should be more swift and certain. Surely an enlightened public will work to this end. In the United States, at the beginning of this century, twelve years ago, there were five States under prohibition,—Maine, Kansas, North Dakota, Vermont, and New Hampshire. Since that time six States have become prohibition States,—Georgia, North Carolina, Mississippi, Oklahoma, Tennessee, and Alabama, though the last named State has repealed its prohibition law. Vermont and New Hampshire have done the same, leaving eight prohibition States. But these States have a population of 13,464,000, while the prohibition States at the beginnng of the century had a population of only 3, 239, 000,— a gain of 315 per cent for population.

Canada. More than half of the towns and villages of Quebec have no saloons. Newfoundland is practically all for prohibition except the capital. Nova Scotia is all for prohibition except Halifax. Prince Edward Isles is under prohibition. Manitoba is half and half, 65 of its towns being "dry" and 65 "wet."

Ontario. Ontario requires a three-fifths majority in order to vote a town "dry," and still it has 442 "dry" towns to 380 "wet" towns. In 120 other towns a majority vote has been cast for prohibition, but not yet a three-fifths vote. Since 1875, though the population has nearly doubled, the number of saloons has been cut down from more than 6,000 to less than 2,000.

France. France drinks more than any other European nation, and immense money interests are involved in the manufacture of liquor. On the other hand, France is the scene of an active campaign against the practice of drinking, and it is no uncommon sight to see strong temperance placards posted on the walls, placed there by government authority.

MISSOURI AND KANSAS.

Missouri and Kansas are next-door neighbors. Missouri has saloons, while Kansas has been without open saloons for thirty years. Missouri has a population of 3, 300,000. Kansas about half that number. Missouri's total assessed property is $1.650.000,000. In Kansas the assessed property is $2.750.000,000. Missouri has a number of cities of more than five thousand inhabitants without paved streets. There is not a city in Kansas of more than fifteen hundred which does not have paved streets and an electric light plant. A few years ago, during the panic, Missouri did not send a dollar to the Eastern banks, while Kansas banks sent $50.000.000. There is one motor car in Missouri for every one hundred farms, and one for every five in Kansas. Missouri pays for labor an average of a little less than $8 a week. Kansas pays an average of$14 a week. Proportionately Kansas pays twice as much for education as Missouri. In the last twelve years Missouri spent $1.600.000.000 for liquor. During the same period Kansas spent for liquor $50.000.000.

These figures were prepared by the Hon. C. W. Tricket, special attorney general for the State of Kansas.—American Issue.

Air your home thoroughly daily.

The only available air from dark till sunrise is night air. Breathe it.

REV. H. E. ROUNTREE.

WAVERLY, VA.

Rally Day of Spring Hill Sunday school was held yesterday. The auditodium was decorated in red, white and blue, cut flowers, potted plants, crimson foliage of the woods and harvest products of the fields.

A neat and attractive program had been arranged consisting of songs by the school, recitations, drills, and readings by the children. One of the members of the school, R. M. White, a lad of his "teens," made the welcome address in a fitting manner, and the pastor was called upon to make a talk to the children.

The day was ideal and a large crowd was present. Every member of the school was present except four, and they were sick. There were also thirty-four visitors. The program was a success and the committee together with those who cooperated with them are to be congratulated in the very nice work done in so short a time. The children are to be commended highly in the manner in which they acquitted themselves.

Rally day will be held in the Waverly Sunday school next Sunday. We are expecting a good day and a large attendance. Preparation for such work takes time and labor, and pains; but every one who puts anything in it is amply repaid in the satisfaction of heart and mind and the blessing derived in the interest awakened along new lines. The Sunday school, and the church as well, for both are the same from the standpoint of service, is also blessed. The buoyance of Christian fellowship, of mutual interest and holy engagement, serves to renew our determinations for future usefulness.

Yesterday afternoon was my last service at Centerville. I was enabled to reach both Spring Hill and Centerville on yesterday (being in opposite directions) only by the kindness of my good and gracious friend Bro. W. H. Ford, who took me to the afternoon appointment on his car. A large crowd was present and the Lord gave me freedom of speech on the subject "The Call of the Other World," from the text, "To him that overcometh will I grant to sit with me in my throne." After the services were closed, two young men confessed Christ and renounced sin. I was so glad of this.

When this letter reaches the public eye, I will have preached my last sermon here, cut my last tie, except that of love and fond recollections, and will be at the Annual Conference at Damascus in transit to our new home, Greensboro. We expect to reach there on Saturday before the first Sunday.

I take this opportunity to say in print what I am trying to say personally: I can never adequately thank my people for what they have done for me. Aside from what I owe God in the matter, I am grateful to them for their cooperation in all my undertakings, and what ever success I have attained, they have made possible. I wish to thank them for many personal kindnesses and the care they have taken of my welfare in providing for my temporal needs, making mention also their patient forbearance in my weaknesses and mistakes.

While I leave at my own initative, I have deep regret. I have been with them nine years in health and sickness, success and failure, and they have reciprocated their splendid fellowship and devotion. I have shared their generous hospitality and partook of their festal joys. I have visited their sick, buried their dead, and wept with them in their sorrows, till I can feel their heart throbs in my own breast. I am leaving here a part of myself. There are love-ties here I shall never cut, and I have reasons to believe they will never be cut, for the people reciprocate my feelings towards them.

But it is God's way. He placed me here, and I am equally confident in the same God who places me now elsewhere, and if He does it, why is it not well? it is.

God bless my labors! God bless my people.! Very affectionately,

H. E. Rountree.

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F. W Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells how he was cured after years of search for relief. Hundreds have tested it with success. (ADV.)

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WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

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This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

PROGRAM FOR NOVEMBER MISSIONARY MEETING.

Motto: "The Women who publish the tidings are a great host."
Song.
Prayer.
Scripture reading, Zech. 4:5, 6, 10.
Roll Call, respond with Bible verses.
Paper—Condition of Women early in 19th Century.
Sentence prayer for the Women engaged in mission work.
Song.
Items of business, etc., etc.
Assignment of duty for next meeting.
Announcements.
Benediction, Lord's Prayer in unison.

TO THE WORK.

The Conference year is drawing to a close and we have been wondering how much has been accomplished by our Womas's Boards. None, perhaps have reached the ideal aimed for but perhaps more has been accomplished in seed sowing than we really think for. Before the growing up there must needs be much preparation. By and by, we have faith to believe there will be much harvest.

Before the several Conferences meet or at the time of the Conference session, the Conference Woman's Boards should have a meeting. These meetings can be made very helpful. It is hoped that the local societies will not neglect the forwarding of the dues for the last quarter in time for the Board to make a full report of all work done to the Conference.

Then as we begin a new Conference year, let us determine to accomplish more than we have in the one just passed. The first quarter of the past year was spent for the most part in getting our machinery in shape. Now that is all ready and at our command and all we have to do is to order it and get to work. Can't these societies organized, endeavor to increase their membership, their efficiency for the coming year, and can't those who have been contemplating organizing, begin the work at once? Then, it may be there are those who have not given this matter much serious thought. Of such, we would beg to ask the question, if this is not an opportunity to them for helping in the onward march of Christ's kingdom, for broadeniug their own sympathies and for deeping their own spiritual life? The work needs you, dear sister, and you need the work. We are few enough in numbers, if our whole sisterhood were enlisted in the work, and if we do not pull together but little can be accomplished. However, we have faith in our people and expect to see a great and good work along this line, at their hands.

LAYMEN'S MISSIONARY ASSOCIATION, EASTERN, N. C. CONFERENCE.

* * *

The Laymen's Missionary Association will meet with the annual conference at Pleasant Union Church, Harnett County. All members are requested to be present. This is a forward movement for our church. All good laymen should join the association. If you find it impossible to attend the conference, forward me your name with membership fee of five dollars. We will need every member that we now have on our list and some new ones at the coming session. You know what our organization stands for. The Extension of our Master's Kingdom. Your money means a vote for Jesus Christ. Will you vote for Him this year. May we count on you for a membership. We need you and your influence in this work.

Brother, if you are due the association your fee for last year please send me check today. I want to put my report in good shape. I do not want to report you a delinquent. Let us pray and work for the best session in the history of our association.

Sincerely, W. B. Mann.

Raleigh, N. C.

A CAPITAL IDEA

Speaking of the Christian Sun Piano Club, here is a letter from one of our Club members, a Georgia Lady, which is a fair sample of the letters we are receiving every day. She writes:—"I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no faul with the Club plan so far, and as for the Club piano we are just delighted with it. All our friends say they would like to have one *just like it.* It is just a beauty, and we value it more than anything else in the house."

Let us send you *your* copy of the beautiful new club catalog today. Address Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

FROM THE FIELD.

Chapel Hill.

I spent last Saturday, Sunday and Monday at Chapel Hill in the interest of the church work there. The larger part of the material is ready for the builders; and they are expected to commence laying the brick in a few days, running the walls up rapidly. We will need money every Saturday night. This a kind hint to those who have made pledges to the work.

On Sunday evening in the school building a business meeting was held. Two deacons were ordained, and an excellent Christian lady received in the church.

Delegates were elected to conference. We were glad to have Revs. W. S. Long D. D., T. W. Stroud and A. T. Banks with us, Bro. Long preached a good sermon to the delight of those who heard. Several students were present. It was a pleasant service, and quite inspiring to the church. If the Lord lets me live a few years longer, I expect to see a strong Christian Church at Chapel Hill. I have faith in the work.

W. G. Clements.

RALEIGH BUILDING FUND.

Dear Friends:

The outlook for our church in Raleigh has never been more hopeful than at present. The work on the building is progressing nicely. We need all the help we can possibly get to insure a good building. Send us your offering as soon as possible. It will mean more to us now, than at some other time, because yours will encourage some one else to contribute. We must close this campaign for funds before very much longer. We want you to remember us before we do. Do not forget the Raleigh Church. The peo-

ple here have had a hard struggle in doing what they have for our cause. All the good people of our entire denomination should remember the faithful now in the greatest effort the church has ever put forth. Give us a little encouragement by helping us to carry this heavy load. We can not do what should be done unless we get more help from our friends. We can not afford to spend any thing less than ten thousand dollars on this work. The object is big enough and worthy enough for us all to give it our best support.

Sincerely,
L. F. Johnson, Pastor.

MARRIED.

Parrott-Carlton.

On the evening of October 23rd Miss Nannie Elizabeth Carlton was married to Mr. Thomas Sargent Parrott at the Carlton residence, 414 N. Lombardy St, Richmond, Va. The home was artistic to a degree with its superb decorations of palms, smilax, chrysanthemums, and roses in profusion. The marriage altar was of cathedral effect, with its great and small candles and graceful urn like vases.

Miss Margaret L. Corning, of Baltimore, was maid of honor, and Thomas J. Fisher of Newnan, Ga., was best man. Mr. Edgar S. Carlton, brother of the bride, gave her away. She wore a gown of crepe charmeuse, veiled in point lace, caught with pearls. The bridal veil was of tulle and orange blossoms, caught with a diamond pendant, the gift of the groom.

Immediately after the ceremony an elaborate dinner in courses was served the reception and dinner being shared by a happy company of invited friends.

An orchestra, screened in the hall by bands of palms, dispersed sweet music during the entire function. It was indeed a charming and magnificent scene, such as was becoming the worthy bride who created it and was its center of attraction. The presents were rich, and abundant. The bride is the only daughter of Bro. J. W. Carlton and wife, an Elon College graduate and a woman of unusual charms and graces. The groom is a fortunate business man of Newnan, Ga. The ceremony was said by the writer.

J. O. Atkinson.

Woodliff-Evans.

In Henderson, N. C., at the home of the bride's father, Mr. J. H. Evans, on October 17th, 1912 I united in marriage Mr. J. Matthew Woodliff and Miss Ida Evans. The parlor of the home was tastily decorated and a company of friends and relatives witnessed the ceremony and extended congratulations to the bride and groom.

Immediately after the ceremony Mr. and Mrs. Woodliff left for Raleigh to visit the people of Mr. Woodliff. On their return, they will make Henderson their permanent home.

The groom is a popular salesman of this place and an excellent young man.

The bride has for some time held a position as stenographer and is also an efficient worker in the Christian church of Henderson and a young lady who has drawn about her many friends, by her noble Christian traits and admirable disposition. C. E. Newman.

—Police-Lieutenant Becker of New York has been convicted of murder in the first degree in the case of himself against the gambler Rosenthal who was shot by four gunmen some weeks ago.

THE HERALD OF GOSPEL LIBERTY

Should be in every household of the membership of the Christian Church. It is a 32-page weekly religious newspaper—the organ of the American Christian Convention—and contains strong, helpful editorials; interesting, enlightening and beneficial contributed articles and information on various subjects related to, and departments of the Christian Church, its work, and its relation to other churches; news from its laborers and fields of labor; items of current events and world progress interpreted from a Christian standpoint; and will interest every reading member of the family. Its price is only $1.50 per year. Sample copy on request.

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For the North.

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

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J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
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W. P. Lawrence, Treas., Elon College, N. C.

Amount Brought Forward $3766.51

Dues.

Mabel Virginia Wells .... .30
Harvey L. Vincent ..... .10
Elizabeth Vincent ..... .10
Wallace Newman ..... .10
Archie Newman ..... .10

Monthly S. S Offering

Piney Plain, N. C. 1.80
Wake Chapel, N. C. 3.31
Pleasant Grove, Va. 2.00
Oak Grove, Ga. 1.08
Auburn, N. C. 1.06
Shallow Ford, N. C. ..... .63
Wentworth, N. C. 3.37
Howards Chapel, N. C. .. .75
Lebanon, N.C. 1.25

Speial Offering

Miss Lula Oliver, Lebanon, N.C. Friends .. 33.30
G. L. B. Penny, Guardian 160.00
W. M. S. Porterville Church Ill. 7.00
Wake Co. Vocal Union No. 1 ..... 7.00
Miss Lattimore 3.00
Mrs. R. A. Garrett 2.00

Special Offering on Mortgage Indebtedness

"The Citizens Bible Class" Elon College, N. C. .. 15.00
Amount 37th week, ... $243.25
Total $4009.76

Donations:

Mrs. O. B. Barnes ..local fruit Spring Hill Church, Va.:

Mrs. J. T. White and S. E. Pond, two cans fruit each: the following, one can each: T. J. Collier, J.N. Cooper, Faison, C. R. Faison, Inez, Wise, A. S Richardson, F. Bullock, W. H. Barlow, J. H. Harris, J. T. Clarke, P. E. Hale. A. F. Matthews, Miss Mattie Drewery, Miss Adelle Matthews Miss Lizzie Faison, by Mrs. A. F. Matthews, Waverly, Va.

"The Vincent Children" Holland, Va., one Bbl. Pears.

Mrs. Dora Pierce, Greensboro, N. C., Under Clothing and Cloak.

My Dear Children and Friends:

Glad to see our young friends filling their place under "Dues" again. Last weeks corner looked bare, did it not? But here you come again and some how I feel sure you'll not let another week go by with an empty corner.

The nice pears sent by the Vincent children were thoroughly enjoyed I can tell you and we look at that nice can fruit sent by Mrs. Barnes and the ladies from Spring Hill, Va., with longing eyes, and wish for the time to come when we can eat it. Of course it is for the "scarce" time but I will tell you we have some sweet pickled peaches that we have all decided to eat on Thanksgiving, and we're not going to change our minds a bit.

The "Citizens Bible Class" of Elon have helped on the Indebtedness this week and we certainly thank them. A contribution along this line from any friend would certainly be a timely help just at this season. Of course there are those who cannot pay as our kind friends Peters, Mills, Brickhouse and "A Friend" of week before last and our generous Bro. Willis Lee of last week, but perhaps you can give smaller amounts and with many helps of this kind we can pay off the Indebtedness and Bills leaving our Orphanage "Free."

We had as a pleasant visitor to our Home last week Mrs. Jennings Sipe of News Ferry, Va. who brought a nice little bundle of clothes from Mrs. Pierce of Greensboro, and took dinner with us. We have also had a visit from Miss May Lattimore who is an aunt of Carl Lattimore, one of our boys.

Mr. Baily of Raleigh as guardian brought Amanda Nipper last Thursday to live in the Orphanage. She is a little girl of 13 years. Thus our family increases and we need your help.

Thanksgiving envelopes have been sent to the Secretaries of the Churches in the following Conferences: Valley Virginia, Georgia and Ala. In the other Conferences the Thanksgiving envelopes will be delivered to the delegates at Conference. I trust all will be prompt and as liberal as possible and earnestly ask that you try to get your offering in by the last of November.

Most Cordially yours,
Uncle Jim.

Semora, N. C., Oct. 19, 1912.

Dear Uncle Jim:

I came from Edgerton Virginia yesterday to see my grandfather, and am with grand-ma and grand-pa Yarorough tonight.

Dady is coming on number three tomorrow morning, and I will go with him and mother to see grand-ma and grand-pa Wells; but am in hopes I shall see you first and will give you my letter, because I do not want to be late this month.

I enclose thirty cents my dues for the month of August, September and October.

Am sorry you are going to leave the Orphanage for it will not seem natural to call any one else Uncle; but am in hopes our new uncle will be like "Uncle Jim," and love the little folks so that they will love him too.

Love and best wishes for you, Aunt Myrtle and the cousins.

From your little niece,
Mabel Virginia Wells.

Thanks, little one! Be a faithful cousin and always hold up the hands of those who are at the head of our Orphan's Home.

Holland, Va., Oct 21, 1912.

Dear Uncle Jim:

I wonder if the boys and girls at the Orphanage love to go to school as well as I do. I am sure they don't have to walk as far as we do. I send ten cents.

With best wishes for all, I am,
Your little girl,
Elizabeth J. Vincent.

Our school is near, Elizabeth, and some of our children like to go and others do not. It's nice to love to do the things you have to, isn't it?

Holland, Va., Oct. 21, 1912.

Dear Uncle Jim:

I am so busy in school now don't have much time to write to you.

I send ten cts.

I have a nice bicycle and like to ride. Mama will not let me ride on Sundays.

Your little boy,
Harvey L. Vincent.

Well you can have a fine time in the week with your bicycle. Be sure to be careful while riding and not get a limb broken.

Henderson ,N. C., Oct. 16, 1912.

Dear Uncle Jim:

I'm going to be prompt this time and pay my dues before the month runs out, so I send my dime.

While Archie hauls coal I stay at the store with mamma, and carry goods out for her. I'm in the fifth grade. My teacher's name is Miss Susie Stafford. I will close with love from,

Wallace Newman.

Oh, you are mama's man then, are you Wallace? Guess we know your teacher.

Henderson N. C., Oct. 16, 1912.

Dear Uncle Jim:

I wish your boys could see me these nights when I stop work. Papa is unload-

ing a car of coal this week, and when I get from school I help him, but I get so black. I don't mind it , for plenty of soap and water will make me clean again. I like to go to school. My teacher's name is Miss Mamie Royster. Enclosed find a dime. My dues for October. With best wishes from,

Archie Newman.

Well, dear, if your black rubs off that's all right. Its better to help papa and get black than to keep clean and not help.

MISSION BOARD OF THE CHRISTIAN CHURCH—ANNUAL MEETING, 1912.

The Mission Board of the Christian Church met in its annual session in the C. P. A. Chapel, Dayton, O., Wednesday, Oct 16, 1912 and closed its session Monday P. M. Oct. 21, 1912.

All members of the Board were present almost through the entire session. The following persons were present at times during the session: Rev. E. C. Fry, Missionary to Japan, Rev. Miss Jennie Mishler, missionary to Porto Rico, Drs. J. B. Barrett, Hugh A Smith, S. Q. Helfenstein, Revs. H. J. Rhodes, A. M. Kerr, J. S Halfaker, Emily K. Bishop, H. R. Clemm, J. E. Samuels, W. M. Williams, and Netum Rathbun, Miss Mary A. Rowell, A. F. Chase, J. L. Powell, Mrs. Ellen F. Aldrich, J. L. McKinney.

The minutes of the Mission Council proceedings and the Correspondence votes were read and approved.

A motion was passed inviting the brethren of the Publishing house, the city, and the visiting brethren to the sittings of the Board.

The Treasurer, Foreign Secretary, Home Secretary, Publisher of the Christian Missionary, Auditors, made their reports and recommendations and they were referred to their proper committes.

Committees:

Home Missions: Coffin, Mrs. Howsare, Powers.

Foreign Missions: Denison, Fletcher, Morrill.

Finance: Fletcher, Campbell, Wolfe.

Nominations: Campbell, Mrs. Howsare, Coffin.

Literature and Publicity: Wolf, Denison, Bishop.

Church Building Fund Plan: Morrill, Powers, Denison.

Publishing "History of our Missions:" Bishop, Powers, Morrill.

Auditors: A. F. Chase, S. O. Albaugh.

Officere Elected:

President: J. G. Bishop, D. D.

Recording Secretary: Warren H. Denison, D. D.

Treasurer: J. G. Bishop, D . D.

Mission Council: Bishop Powers, Morrill, Denison, Mrs. Howsare.

Editors Christian Missionary: M. T. Morrill, D. D. and O. W. Powers, D.D.

Publisher Christian Missionary: M. T. Morrill, D D.

Manager of Book and Literature Department: O. W. Powers, D. D.

Communications from Japan and Porto Rico Missions, conferences, churches, individuals, appeal from new fields were read and referred to proper committees. A number of missionaries and church representatives were heard concerning the work in various fields.

As to Finances the following actions were adopted:

TheTreasurer's report for the year ending September 30, 1912 shows that we have received for our general Foreign mission work the sum of $15,007.05; for the Porto Rico Building Fund $3,093.17: Home Missions, $8,927.93; Specials, $2,961.10; loan from bank $2,000; making a grand total of $31,989.25.

We rejoice in the fact that many of our churches as well as individuals have contributed during the past year quite generously, yet, we have only touched the outer circle of our possibilities, thus making it apparent that unless more funds are forthcoming we shall be compelled to relinquish our hold upon many points, and probably recall some of the workers, which would bring regret to all concerned. The demands of the ever widening influence of the Kingdom of God are very urgent, far exceeding the willingness of our constituency to give, hence the Board is ever burdened with a deficit which forbids real aggressive work, keeps from new fields, and hinders the task already undertaken.

We commend the Budget Plan adopted by the Mission Council and already before our people and we express the hope that this will distribute the responsibility for our foreign work throughout our entire brotherhood and aid greatly in enlarging our funds, and we further endorse the suggestion of the Foreign Secretary in his report that the plan be continued sufficiently long to fully test its merits. We note that by this plan the conferences already reporting have placed before them the aggregate of $15,332 as their standard.

We urge upon our churches the importance of adopting some systematic plan for the raising of their missionary offerings and most heartily recommend the duplex envelope system as a very helpful towards that end.

That we appropriate for Japan $10,500; Porto Rico $3,300 with furlough expenses additional; and for the Home field $7,500. That the Treasurer's bond for $10,000 be renewed and that we appropriate $30. for that purpose; also $10. for the clerical work for the Recording Secretary; $20. for auditing; and a sufficient sum for the expenses of the Board and Council meetings.

That the salaries of the officers be the same as last year.

That inasmuch as communications have been received concerning our missionary finances, the Foreign Secretary be instructed to again state our financial situation through the Herald of Gospel Liberty and Christian Missionary and in such other ways as seems wise to him and that all possible publicity be given to such statements.

That the Treasurer place monthly before our people through the Christian Missionary and the Herald Gospel Liberty and other papers a simple concise statement of our financial condition.

The board requested the auditors to suggest forms to the Treasurer and Secretaries. These forms were sent on to the Secretaries and Treasurer as a suggestion.

That we adopt the financial report of the officers.

That we adopt the Auditor's report which is as follows:

We, the undersigned, beg leave to report that we have carefully audited the books of our Treasurer each quarter for the year ending September 30, 1912 and find them correctly kept. We have also examined his vouchers and all legal papers and collaterals in his possession and find them and all moneys properly accounted for.

We have also carefully examined the Books, Vouchers and Transfer records of the Home and Foreign Mission Secretaries and find all money received by them properly accounted for as shown by their books.

(Signed) S. O. Albough.
A. F. Chase, Auditor.

That this Board grant Rev. J. T. Samuels $25. to assist in his field work in the interest of British Guiana work.

That the Treasurer be authorized to negotiate such temporary loans for the Board as may be necessary to meet the actual current expenses during the year.

British Guiana.

Having fully considered the application and statements of Revs. J. A. Johnson and J. T. Samuels, ministers of the Christian denomination in British Guiana, directed to the Board in behalf of their work the following was adopted:

That the Board express its sympathy with the work and spirit of the brethren in British Guiana.

That in view of the growing financial

needs of our present mission field and our inability to properly support the work now in hand, we cannot at this time become responsible for a new mission field and that the Board and Brotherhood have a definite understanding that we do not assume either administrative or financial responsibility for that work.

That the Board express its belief that the work in British Guiana is a great opportunity for the Afro-Christian Convention and its constituency and that we urge our colored brethren to do their best to raise the one thousand dollars for said work according to their recent vote in convention.

That this Board offer its assistance to the Afro-Christian Convention by way of literature, counsel, forwarding of funds, or like service.

Good Hope Mission, South Africa.

With reference to the communications from Rev. F. Solani and the Good Hope Mission the following was adopted:

That the Foreign Secretary be directed to communicate to the South African brethren our pleasure upon learning that they are standing upon the position of the Christian denomination and we send them Christian greeting and extend our fellowship.

That the Foreign Secretary ask for satisfactory references from recognized church and government officials or accredited missionaries as to the character and standing of Rev. F. Solani and the Good Hope Mission in view of their request for credentials and financial aid from the Mission Board.

That in case satisfactory credentials and testimonials are received, the Foreign Secretary grant credentials stating that Rev. F. Solani is working in fellowship with the Christian denomination of America.

That on account of the excessive drain upon our resources in the support of our missionary work now in hand the Board does not feel that it can undertake any new work which involves financial outlay.

Japan.

That the Woman's Board of Foreign Missions be granted their request to assume the financial support of the Sendai, Japan station in accordance with the Foreign Secretary's recommendation.

That we share in the proposed union Theological school movement in Japan, if it be found feasible.

That during the furlough of Rev. E. C. Fry he be granted field salary, and since he travels unaccompanied by his family he be granted two-thirds salary during the periods of furlough travel.

That the Foreign Secretary make arand attend the Quarter-Centennial Celebration this year, and that a special fund for that purpose be opened. We would urge others of our brethren who possibly can to visit our mission work there at that time or later at their convenience.

That we reopen the Japan Building fund and invite contributions thereto in in order to provide means to procure building lots as opportunity offers.

That we endorse the recommendation of the Foreign Secretary that the Woman's Board of Foreign Missions be be encouraged to build the Weston Memorial church at their earliest convenience.

That where the child of a missionary is being sent home for education that his traveling expenses be paid the same as if he was traveling with his parents on furlough.

That the medical bills of our Japan mission, $51.42, be granted. That $25. be granted to assist in the Quarter-Centen-

---

—The program for the Western N. C. Conference is before us and has attractive features. The conference begins Nov.

Severe Cold? Go To Your Doctor

You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for coughs, colds, croup, bronchitis. Thousands of families always keep it in the house. The approval of their physician and the experience of many years have given them great confidence in this cough medicine.

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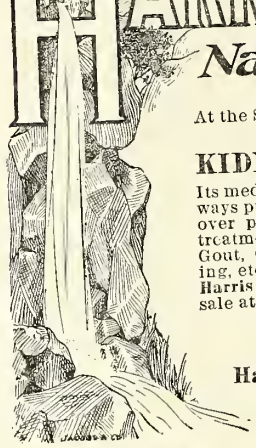

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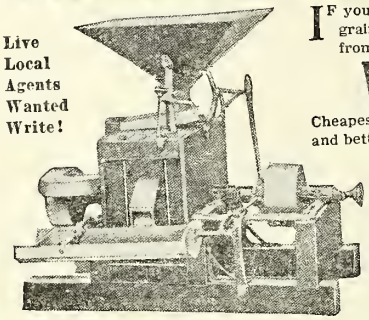

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Write for your copy of the beautifully illustrated new club catlog. Adderss Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

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meeting place is Pleasant Grove, Randolph Co., post office Cheeks, N. C. Rev. L. I. Cox is president and is to deliver the annual address.

—Rev. L. I. Cox is having a delightful time in Alabama and Georgia attending the Conferences there and we hear from other sources that the brethren down there are greatly edified and delighted

NOTICE TO CONTRACTORS.

The Board of Control of Franklinton Christian College (Colored) will receive sealed bids until noon on the first day of October, 1912, for the construction of a three story and basement college building, about 40 x 125 feet, out side dimensions. The building to be erected on the new college site about one mile north of Franklinton, N. C.

Plans and specifications for work can be had after September 15th, on application to the Architect, Frank K. Thompson, Masonic Temple, Raleigh, N. C., or to Rev. J. L. Foster, Elon College, N. C., and Rev. Z. A. Post, Lewisburg, Pa., Building Committee. Application for plans must be accompanied by deposit of $10.20 which amount will be refunded upon the return of the plans in good condition. A certified check in the sum of two per cent. of the amount bid, made payable to the Board of Control, Franklinton Christian College, must accompany each proposal.

The successful bidder will be required to furnish bond with reputable surety company, licensed in State of North Carolina in the sum of 50 per cent. of contract price.

The right is reserved to reject any or all bids.

Rev. J. L. Foster,
Elon College, N. C.,
Rev. Z. A. Poste,
Lewisburg, Pa.,
Building Committee.

YOUR HEART

Does it **Flutter, Palpitate or Skip Beats?** Have you **Shortness of Breath, Tenderness, Numbness or Pain** in left side, **Dizziness, Fainting Spells, Spots before eyes, Sudden Starting in sleep, Nervousness, Nightmare, Hungry or Weak Spells, Oppressed Feeling in chest, Choking Sensation in throat, Painful to lie on left side, Cold Hands or Feet, Difficult Breathing, Dropsy, Swelling of feet or ankles, or Neuralgia around heart?** If you have one or more of the above symptoms, don't fail to use **Dr. Kinsman's Guaranteed Heart Tablets.** Not a secret or "patent" medicine. It is said that one out of every four has a weak or diseased heart. Three-fourths of these do not know it, and hundreds have died after wrongfully treating themselves for the **Stomach, Lungs, Kidneys or Nerves.** Don't drop dead when **Dr. Kinsman's Heart Tablets** are within your reach. 1000 endorsements furnished.

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J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

SUMMER TOURIST AND WEEK END FARES TO BEAUFORT AND MOREHEAD BY THE SEA.

From	To Morehead City Summer Tourist	Week End Fare
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